THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There is no greater work on earth than that of developing everything in man—of bringing it into harmony, of holding it back from wrongdoing, and pushing it forward to positive excellence. He builds a great thing who builds a pyramid, but he builds a greater thing who builds a character."

No. 36, Vol. LXXI. Thursday, September 9, 1909. Price One Penny.

DEADLY BLUNDERS IN JOSEPH SMITH'S WORK, IF HE WAS AN IMPOSTOR.

(*Continued from page 532.*)

3. IF Joseph Smith was an impostor, he made a damaging blunder when he stated the principles of his religious system, and uttered his prophecies, in the plainest kind of language. No commentary is needed to enable anyone of ordinary intelligence to understand the moral and religious teachings of the Book of Mormon, nor of the Doctrine and Covenants, nor of the Pearl of Great Price. This characteristic plainness shows that he had no intention to deceive anyone when he wrote or translated them. Obscurity and ambiguity of expression serves the purpose of a deceiver admirably. Mysticism stands as much in his favor as plainness does against him; for many variations, many inconsistencies, if not positive contradictions can be bridged over on the specious plea that the language is not plain, or has a double meaning, or is figurative, etc. On the contrary, when a principle is laid down in the books last named, because of the plainness of the language used in them, it is there to be understood as the obvious sense of the words purports. It is difficult for us to realize how narrow is the road that Joseph Smith compelled himself to walk in by teaching the principles of "Mormonism" so plainly. This distinguishing plainness, let us remind our readers, is a sure index to the character of

the man, Joseph Smith. It shows beyond the power of successful contradiction that *he saw gospel truth in its clearest light;* and he upon whom such a God-given privilege was bestowed was in no sense a deceiver—he was a saint of God.

4. Joseph Smith is charged by his opponents with being a wicked, depraved man. It is not necessary to specify particulars in this respect, and it suffices to say that many in his day looked upon him as a vile wretch unfitted for association with respectable people—worthy only of the scorn and contempt of the human race. Now, if these charges were true in whole or even in a small part, is it not manifest that of all the schemes such a depraved man could devise, a religious one offered him the least prospects of success? Who could fail to detect the fraud and hypocrisy of it all, if a notoriously wicked man should now claim a commission from the Almighty to establish His Church in the midst of a pious Christian people on the pure principles of the gospel of Jesus Christ. What respectable person would support such a movement? How long would it be before the end of the contemptible business was reached? If the founder of "Mormonism," then, was not what he claimed for himself, we find that he engaged recklessly in a religious work of fraud contrary to sense and reason; for he absolutely had no prospects of success under alleged conditions.

5. If Joseph Smith was a deceiver of the alleged type he subjected himself still more to the ridicule of his fellow-men and to the risk of certain exposure, when he announced his purpose and ability to set forth the gospel principles in their fulness. Nor was he content to restrict his work of elucidation to a few only of them, but, with respect to the essentials in God's plan for human redemption, took them all up for consideration. His plan was carried out, too, while the world had in its possession a gospel key by which the virtue of his work could be determined. What unlearned, wicked impostor would not be deterred from undertaking or even proposing such a difficult labor for himself because of a conscious lack of ability to carry it out in any important particular, and knowing, further, that a failure to do so would immediately block further progress with his scheme? Into this pitfall, Joseph Smith, as an alleged impostor, plunged, apparently ignorant of its existence, though he went out of his way to construct it himself, and did so with skill.

6. If Joseph Smith was an impostor he made a great mistake when he laid down Biblical inspiration and new revelation from God as cardinal principles of his religious system. When he founded "Mormonism" the world of Christendom taught that the awful voice of inspiration and revelation from the Almighty had ceased—that the canon of the Scriptures was full, and the judgments of God were denounced against everyone who should add a single word to the Bible or take a single word therefrom. Under these conditions there was absolutely no prospect that the pro-

position to add a whole volume or two to the accepted canon of Scripture, of which, by the way, there was more than one among Christians, would meet with approval from more than an insignificant number of people, if, indeed, any one could be found willing to accept the new revelations as the word of God. There is another reason why an impostor, if possessed of only ordinary common sense, would never think of claiming inspiration for his official acts and written word. He would certainly know that by so doing all the public work that he should accomplish as an alleged messenger from God would be subjected to the widest possible range of criticism and attack. Instead of inviting criticism from a few only as uninspired works usually do, the bare announcement of a Divine work among men in the last days was sufficient to raise up an army of inspectors and assailants whose attacks are ceaselessly directed against it and from every conceivable ground. Nor do many of them scruple to resort to foul measures when fair ones prove unavailing. Hoary with age as the Bible is, and loved and revered by mutiplied millions of our race, it has not yet reached a position where such attacks upon it cease; and judging from the treatment accorded to it in this world an impostor should know that he was strewing his pathway with dangers and provoking opposition by claiming the inspiration of God for his work. Does not every deceiver know that he is running all the risks of exposure that a scheme of fraud can stand without going out of his way to focus the eyes of a multitude of his enemies upon it? Does he not know that every great scheme of imposture has so many defects of one character or another about it that it should be *masked* as much as possible instead of being held aloft as a challenge for everybody's inspection and criticism? If Joseph Smith was an impostor, by pursuing the course he did, he defied the dictates of Providence, and scorning the common sense of the wily schemer set his work upon a hill to be seen and observed by all men.

7. If Joseph Smith was an impostor he made a deadly mistake when he proclaimed to his prospective converts that God would grant to everyone who accepted his work in an honest heart the most satisfying testimony that he was a true prophet of God and that he had Divine authority for founding the Church of Christ upon the earth. The contradictory character of what has just been written may cause a smile; but it shall stand just as it reads since it gives the substance of what Joseph Smith did announce to the world. We have nothing in particular at present to do with the question whether or not, accepting him as a true servant of God, this promise has been verified, nor as to the manner in which testimonies of the truth are given; for we do not wish to distract attention from the most astounding proposition that any man conscious of his own depravity of heart and fraudulent purposes could conceive. This, in short, was that the heavens were to become the ally of Satan and himself in deceiving mankind. Whom

could Joseph Smith, as an alleged wicked and corrupt man, induce to believe that he had been taken so closely into the confidence and plans of the Almighty, and was to be sustained by Him so fully, that, figuratively speaking, they were standing shoulder to shoulder in a common cause? How many people of intelligence would think it worth their while to put his offer to a practical test? Not one. The shame of becoming known as an irredeemable simpleton would deter every sane person from taking such a foolish step. How many would realize the fulfillment of his promise if it were tested by experience? The answer is a zero. How long could a work of imposture under these purposed crucial tests sustain itself? If the founder of this Church was an impostor the blunder under consideration was most deadly in every sense and would immediately prove fatal to his cause, so far as the honest in heart are concerned. Before closing remarks under this number it is observed that the fulfillment of Joseph Smith's promise of a Divine testimony to the truth of his work has been realized by the membership of this Church during the seventy-nine years of its existence. Now, since God cannot deceive we must conclude that the people of this world are in error when they regard Joseph Smith as anything less than a messenger from God.

(*To be continued.*)

THE TOLL-GATE OF THE KINGDOM OF HEAVEN.

I PRESUME that every elder, while tracting, meets with the continual and assertive statement that "we are all trying for the one place, and if we live honest lives, lives of chastity and forbearance, loving our neighbor as ourselves, we shall not be denied the kingdom of God." In other words, to paraphrase the belief of the majority of Protestant Christendom to-day—all roads lead to Rome, and while some may be more sinuous than others, yet they converge eventually at the gates of the immortal city.

I am thoroughly convinced, by the short experience I have had so far in this particular branch of a missionary's labors, that the people making such statements are, as a general rule, sincere in their belief and hope. They have had it taught them from infancy, and have heard it preached by men whom they have considered the vicegerents and servants of God on earth. To the elder's biblical proof that Christ laid down certain and specific commands which are essential and obligatory to mankind prior to salvation and entrance into the kingdom of God, they dogmatically assert that Christ said, "I am the way." They are following Christ and that way, they maintain, by living as upright and honest lives as they are capable of doing, and they end the friendly discussion with the triumphant challenge of "What more can man do?"

Such arguments are valid so far as they go, but we Latter-day Saints teach, as Jesus Himself taught, that while all roads may lead to Rome, the simple fact that we arrive before the gates of the city does not guarantee us admittance into the city itself. As well might we argue that all roads in England, running towards Windsor Castle, will lead us eventually into the presence of the King of England. We may get to Windsor, but there are few who can pass the portals of the regal residence and enter His Majesty's presence, and these few must first pass through established introductory processes of officialism.

Our Christian friends have forgotten the admonition of Christ that the way is narrow and the gate is straight that leads to life eternal and few there be that find it, and would have it read, that the way is broad and the gate wide and many there be who will go in thereat. Again, they have forgotten to carry their analogy to its inevitable and logical conclusion. While all roads may lead to the gate, as far as those roads are helping mankind to lead God-fearing lives, the gate itself is a toll-gate, and to pass it we will have to pay the uttermost farthing. If there is a sixpence charge to pass a certain toll-road fivepence will not pass it. If Christ laid down a specific toll for admission into the Kingdom of God, nothing less will pass us. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." There is the law governing the toll-gate into God's kingdom, and to pass it the law must be fulfilled to the letter. Unlike laws of man it is subject to no revision. It stands like its Propounder, unchangeable; and the keeper of the gate, unlike man, is not susceptible to bribes and shows no discriminating favoritism. It is a truism, then, that while all roads may lead to the gate, they by no means lead through it, but by the paying of a toll which the omnipotent Ruler of the kingdom has seen fit to exact from applicants for citizenship thereto.

Nelson, England. RICHARD W. YOUNG, JR.

MINUTES OF NOTTINGHAM CONFERENCE.

THE Nottingham Semi-annual conference was held in Cobden Hall, Peachey Street, Nottingham, Sunday, September 5th, 1909. There were present, President Charles W. Penrose, of the European Mission; Sister Romania B. Penrose, representing the General Board of Relief Societies; Bishop Lorenzo R. Thomas and wife of Blackfoot, Idaho; Elder James Thomas and wife of the Sheffield conference; Elder James E. Burns, of the Manchester conference, and his wife; President John B. Merrill and twenty-two traveling elders of the Nottingham conference. Three splendid meetings were held.

The morning service commenced at 10:30. After the usual pre-

liminary exercises President Merrill extended a very hearty welcome to all in attendance and invoked the blessings of the Lord upon the assembly. He then presented the general and local authorities of the Church, all of whom were unanimously sustained. The clerk read the statistical and labor report for the six months ending June 30th, which was accepted and filed. The Sacrament was then administered.

Bishop Thomas was the first speaker. He stated that he and Sister Thomas had been touring the United States and Europe, and they rejoiced to meet with the Latter-day Saints whenever an opportunity presented itself. Mentioned the good spirit that characterized the saints in every land. Spoke of the perfect plan of salvation, and the sacrifices the elders were willing to make to disseminate the light they have received.

The Sunday School children sang, "Love at Home."

President Penrose addressed the congregation. He spoke of the message we bear to the world—the same gospel as that taught by the Savior, now renewed on the earth. Every work of God is perfect, but in some cases not fully developed. The first principles of the gospel were shown to occupy a relative position in the plan of salvation to the A B C and D in the alphabet, and that rendering obedience to these first requirements of the gospel, only, would be no more sufficient than learning these first letters only would be sufficient to the acquisition of a knowledge of English. The desired results in both cases is obtained by going on to perfection. He explained why it is necessary to believe in the Lord and obey His commandments.

The first speaker of the afternoon service, which commenced at 2:30, was Elder Alfred S. Burdett. He showed very clearly that the Bible does not contain all of the revelations of God and that continuous revelation is an absolute necessity to the existence of the Church of Christ. Bore a strong testimony of the truth of this latter-day work.

Sister Penrose then addressed the congregation. She said she was out in the world in the interest of the Relief Societies. The object and purpose of these organizations was explained. Their ideals were shown to be of the highest; she emphasized the fact that woman's real sphere is the home and the family, and then expatiated on the duties and responsibilities of motherhood and how they should be taught in the Relief Societies.

A sextette was rendered by members of the Nottingham branch.

President Penrose spoke of the spirit of man and his pre-existence. Men and women were shown to be, in their spiritual character, brothers and sisters—the offspring of God. The spirit is the real person and is that which possesses the power to reason, feel, taste, etc., through the medium of the bodily organs. He proved the error of the notion of the breath being the spirit of man, and how people are misled by taking figurative language of the Bible to be

literal. He expressed thanks to the Lord for the ancient Scriptures as well as for those of modern times, but explained that the ancient writings are insufficient as a complete guide. The Bible is a collection of books written by different writers at different times to different people to suit varying conditions. Modern revelation is the word of the Lord direct to us and given in language we can readily understand.

After this service Sister Penrose met with the sisters from the various branches and gave them practical instructions.

At the evening session the hall was completely filled, many friends and investigators being present.

Elder James E. Burns of the Manchester conference spoke briefly of the blessings of the gospel, bearing testimony that they were in our midst and could be obtained through obedience.

Elder David K. Hendry explained the purpose for which the elders came to this land.

Sister Nellie Clark sang sweetly the solo, "The Promise of Life."

President Merrill narrated how he became connected with the Latter-day Saints. Also spoke on the Word of Wisdom and the benefits to be derived from conformity to its teachings.

President Penrose said that real Christianity consisted in doing the works which Christ taught. Referred to the strife and contention between so-called Christian nations, and proved the necessity of new light coming into the world. The time is coming when nation shall not rise up against nation, and this condition was to be one of the consequences of the introduction of the gospel. Spoke of the restoration of Divine revelation, and said "Mormonism" was a work preparatory to the glorious coming of the Lord. If people want to be really happy in this life and have complete assurance they are accepted of God, they must shake off the creeds of men and receive and obey the truths of the restored gospel.

After a few closing remarks by President Merrill the conference was adjourned.

On Saturday, the 4th, at 3 p.m., President Penrose met with the elders in Priesthood meeting, and after hearing their reports answered many important questions and gave much valuable instruction.

JAMES E. WORKS, Clerk of Conference.

THERE is no loneliness so deep and so sure as that of the person who does nothing for others. The good neighbor is never lonely. The good Samaritan was not lonely even when he was far from home, on the road to Jericho. Love is never lonely, for love searches out others, and learns their needs, and supplies them. It is only he who thinks chiefly of himself and his own interests who is sure to be lonely, even in the midst of teeming life. Let us make the impressive prayer our own: "Deliver me from the loneliness of selfishness."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 9, 1909.

THE LANGUAGE OF PROPHECY.

"No prophecy of the Scripture is of any private interpretation." (II. Peter 2:20.)

This extract from a Scripture text has been in frequent use by our brethren when touching upon the sayings of "holy men of God" who "spake as they were moved by the Holy Ghost." It is very pertinent and is a good guide in reading or citing the sayings of the prophets. But it is sometimes carried beyond its true signification. It is viewed as meaning that all prophecy of the Scripture should be taken literally. This course, without due regard for the figurative language in use in eastern lands, would lead into error and sometimes into absurdity.

When a prophet of God was or is inspired to predict some future event, (although that is not the chief function of the prophetic office) that which is foretold will certainly occur, but the prophecy may be couched in figurative expressions which, however, need not obscure the writer's meaning to any one who can perceive the real thing foretold through the metaphor describing it. For instance: When Peter predicted that the Lord would come "as a thief in the night," he merely used that simile to show that His advent would take place unawares to the majority of people. For, it is also written that "unto them that look for Him shall he appear the second time without sin unto salvation." We read in the Old Testament: "It shall come to pass that the Lord shall shave with a razor that is hired," etc. (Isaiah 7: 20.) Everyone with common sense can see that this is a figure of speech, and the explanation of it may be found in the context.

We might quote a great many predictions from the Old and New Testaments, but our meaning can be gathered from what we have said. This does not signify or justify that which is called "spiritualizing" the Scriptures. Every prophecy, and every commandment, and every narrative in the Hebrew Scriptures are to be taken as they are written, i.e., to mean actual things, although figurative expressions may be used and are not to be construed to mean anything but realities. The fanciful interpretations placed upon the written word to give them a so-called "spiritual" bearing is a somewhat modern invention, and is a perversion of the

plain meaning of the Scripture which is thus wrested from its intent. Such a practice opens the way to those differences of interpretation that have distracted the religious world for centuries. "Many men, many minds," is illustrated by this practice. Each different mind construes a text in a different way, and thus confusion prevails instead of light and understanding.

The prophets of old meant just what they said, but in saying it they used language which they and the people of their time understood, but which people in other times and countries would not so readily comprehend. Poetic imagery is common in our own countries and languages, and is attractive and striking to those who see the reality through the fanciful poetic garb. Take for instance the language of Job concerning the glorious powers and mighty strength of the warhorse. (Job 39: 19-25.) Cannot anyone with good sense perceive the meaning of, "Hast thou clothed his neck with thunder," "He swalloweth the ground with fierceness and with rage," "He saith among the trumpets, Ha, ha!" Literally, that would be nonsense, figuratively it is grand in expression. When Christians speak of being "washed in the blood of Christ," thus quoting from Scripture, do they mean that they have actually been dipped in the blood that flowed from His veins? Do they imagine that He is bleeding still and that every sinner has an actual sanguinary bath? Of course not; yet the doctrine holds good that He "washed us from our sins in His own blood." (Rev. 1:5.) But the expression is indisputably figurative.

Some of our Bible students stumble over passages of Scripture which are so evidently of this character that we marvel at their lack of understanding. Recently we were requested to explain Matthew 20, verses 22 and 23, and the question was put thus: "What is the meaning of drinking of the cup and being baptized with the baptism there spoken of, as they had already been baptized before this, and it appears as if there are two baptisms." The language of the Savior on the occasion referred to is so clearly figurative that it would seem there is no occasion to offer an explanation. The "cup" he spoke of certainly was not a literal drinking vessel, but He foreshadowed that cup of sorrow which He would have to drain to the dregs, and the overwhelming pains and sufferings into which He would be plunged as a trial and a test to Him, that He might endure all things which come to mortality, that He might be "touched with a feeling for our infirmities."

This was the "cup" that He spoke of when praying, "Oh my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." (See Matt. 26: 37-45.) To be betrayed into the hands of His enemies by one of His own immediate disciples was a cup of bitterness hard to take. And the baptism referred to was that spoken of in Luke 12: 50. It was figuratively expressed concerning that immersion in agony which he was to

suffer in the Garden of Gethsemane. Do our critical friends take for literal instructions the words of Christ in the Sermon on the Mount, such as, "Ye are the salt of the earth"; "If thy right eye offend thee pluck it out, and cast it from thee"; "And if thy right hand offend thee, cut it off?" Does not common sense, if nothing else, show that these expressions are figurative, and not to be taken literally?

The good among men who are living exemplars of righteousness, and especially the called and chosen ministers of Christ, wield an influence in the world which is comparable to the effect of salt upon meat, and if there is anything in their human nature and carnal desires, or any relationship or association which would take them away from the service of the Lord and lead them to evil, even though it is as precious as the eye or the hand, it is to be cut out or cast away so that salvation may be obtained. A literal interpretation of such words as these has led foolish and rash people into deeds of horror.

Another question from the same source was in relation to the descent of the Holy Spirit upon the Savior at His baptism, spoken of in John 1, 33, and it was asked, "Why should Christ have to go to the Father to send the Comforter if it tarried on him? Could he not have conferred the Holy Ghost upon His disciples before He went to the Father?" The answer is that the form or sign of the dove which rested upon the Savior when He came forth from the river Jordan after His baptism, was a visible manifestation that John, his forerunner, might know for a certainty that He was the Messiah, because this had been promised to him as a token, as may be seen from verse 33. Do our inquirers imagine that Jesus of Nazareth went around all the time with the sign of the dove on His head, and if he did, what would that have to do with the coming of the third person in the Holy Trinity, when the second person had left the earth?

The spirit of the Lord, which was manifest in that visible sign, permeates all space, is in and through and the active spirit of life in all things. It is within the "imponderable ether" discussed by scientists, and is the eternal energy by which God the Father and Jesus Christ the Son and the Holy Ghost the Comforter act and direct and control the universe. That spirit enlightened and guided and inspired the apostles and saints while Christ was with them in mortality. But that gift and power bestowed when the promised Comforter came was a fuller and higher endowment from on high. This ought to be understood by Latter-day Saints, especially if they read the revelations of God in the latter days and the teachings of His inspired servants.

"What was written aforetime, was written for our learning." We are not to interpret it according to our private notions, but we are to take it as it stands, and by good common sense and by acquiring information as to the customs, language and surround-

ings of the people to whom the words of the prophet came, whether by way of predictions of future events or instructions to their contemporaries, learn to discriminate between literal events and figurative expressions. The revelations and commandments given in our own time are easily understood, because they are given in our own language, and when anything metaphorical is used, we can fully understand its application and intent. By what we learn through modern revelation, we can come to a clear understanding of that which was conveyed by ancient revelation.

C. W. P.

GONE TO A BRIGHTER SPHERE.

THE *Deseret News* announces the death on August 21st, of Hon. Moses Thatcher, one of the most prominent men in the State of Utah. He had been in poor health for a number of years, and on several occasions his life was despaired of, the trouble being with his digestive organs. He was born in Illinois, February 2nd, 1842, and was the son of Hezekiah and Alley K. Thatcher, with whom he crossed the plains, when a little over four years of age, in a company that followed the pioneers of 1847. The family moved to California in 1849 and there Moses was baptized December 29th, 1856, and in a few months was ordained an elder and called on a mission in that State, which he performed with great success. The family returned to Utah, in 1858, and shortly after settled in Cache Valley, where he was ordained a seventy. In April, 1866, he came on a mission to England and presided over the Cheltenham and afterwards the Birmingham conference. Returning in 1868, he became active in business and ecclesiastical affairs, was a member of the Utah Legislative Council, and in 1877 was made president of the newly organized Cache Valley Stake. In April, 1879, he was ordained an apostle, went on a mission to Mexico, where he was active in the formation of settlements of the saints, and was identified with several enterprises for the development of that region. He was one of the assistant presidents of the Young Men's Mutual Improvement Associations. He wrote many valuable articles for the *Contributor*, particularly a series on Mexican antiquities and their relation to the Book of Mormon. He subsequently became out of harmony with the Council of the Twelve Apostles, but remained in the fellowship of the Church and retained his testimony to the divinity of the latter-day work to the last. He was a gifted man in many respects, keen in business, with an executive mind, a fluent public speaker, an eloquent writer, wielding a strong influence which made him many friends, both in and out of the Church. We sympathize with his bereaved wife, children and relatives in this great loss, but have the sweet assurance that they will meet him again in a brighter and better sphere.

C. W. P.

A VEST POCKET EDITION of the Articles of Faith by Dr. James E. Talmage, with a preface by the learned author, will shortly be published by the Deseret S. S. Union Book Store, Salt Lake City. The type will be larger and clearer than that in the vest pocket edition of the Book of Mormon and of the Doctrine and Covenants. Many of the elders would probably like to have a copy of this handy edition of this valued work, and the *Star* office will receive orders for it at four shillings per copy. It will be in very handy form to carry about.

THE BENEFITS OF PRAYER.

A FEW months ago, while I was conversing with an agnostic, he asked: "If God is just and gives to every man what he merits and withholds from no man anything of which he is worthy, what is the use in praying?" Of course this man's idea of prayer was that it is merely asking God for something we desire. Prayer, however, is really more than the expression of a desire—it is the desire itself.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast."

This being the case, then all sentient beings pray in some degree or other to the power on which they most rely for a gratification of their desires. Men look to as many sources for answer to prayer as they ascribe worship to Deities, so that where there is worship there is prayer. The man whose whole ambition is to gain wealth—who considers the possession of wealth as the most worthy of all objects—looks to the power of wealth for the gratification of all his desires; and while his lips may not give outward expression to his desires his actions do, and together with the desires constitute his prayer to wealth—his god. The man whose god is self, submits his wants to self, and upon self relies for their supply; while the man who worships the God of Abraham looks to Him as the great Giver of all good, and his desire is to Him alone; he submits to Him his trials and afflictions and needs, he thanks Him for peace and comfort and health—he prays to Him, and to Him only. What sometimes passes with us as prayer is not always prayer, but the lip service of men-pleasers. A man may repeat a long series of pleasing words in order to deceive his listeners, but the words are not his prayer; for the real prayer is that he may make people believe that he is what he is not. The prayer is answered, because his ability to play the hypocrite is increased and his desire to deceive gratified—his prayer is answered by the very nature of his make-up. Hence Jesus says: "They (hypocrites) have their reward." (Matt. 6: 5.)

Again: the man whose real desire is to truly advance in all

worthy accomplishments, to deal honestly with his neighbor, to cultivate humility and feel that there are powers of good far superior to himself, and who desires to bring himself into perfect concord with harmonious nature (which is to get into harmony with the will of God) finds, at least, a partial answer to his prayer—a partial gratification of his desires—in the act of vocally expressing those desires; for by that act of expression he acknowledges the sovereignty of a supreme power, realizes his own weakness, begins to feel the relationship between himself and God, and thereby brings to himself a feeling of satisfaction which he can get in no other way.

Prayer to God then, is a worthy exercise, one which humbles the arrogant soul, soothes the aching heart, refreshes the weary mind, and has within itself the power to reward the earnest supplicant. The fact of the matter is, that prayer to God is of so much importance that without it mankind would sink into a state of depravity; and if God is to reward man according to his deeds then the man who prays to Him is worthy of more than the one who neglects to do so. Many people are blind to the benefits of prayer. Even though God never arbitrarily bestowed a blessing upon us in answer to our prayers, yet the benefits to be received from the prayer itself are worth a lifetime of earnest supplication.

It has been my experience that quite apart from the blessings which come from within one's self—such as joy, peace, and strength—as a result of a prayerful attitude toward God, that favors are also given us by that Power which exists quite outside of us. The words: "Read the book of Jude," spoken by someone from the unseen world, were once the means of keeping me out of a snare of the evil one; while a somewhat similar warning enabled me to evade the otherwise disastrous effects of a prairie fire, the starting of which none but God could have foreseen at the time I received the warning.

The God of Jacob has soothed us, comforted us, sustained and protected us. He has been our refuge in times of trouble, our joy in times of sorrow, our help in the time of need. He has made us to lie down in green pastures. He has led us by the living waters. He hath inclined His ear toward our humble supplication and rewarded us abundantly. What has the agnostic—the man of doubtful mind and with a hopeless future to offer us that will take the place of prayer and the Heaven where God reigns?

"Opportunity follows importunity. In God's plan the two are joined inseparably. The importunate soul finds opportunities opening on every side and doors of duty are revealed at every step in life. God places high value upon importunate prayer and the soul that practices and cultivates this grace will be rewarded with opportunities that are denied to the prayerless and slothful one."

30 South Terrace, T. L. HATCH.
Cork, Ireland, August 30th, 1909.

FROM THE MISSION FIELD.

Arrivals.—The following named missionaries for the European mission arrived September 4th, 1909, per s.s. *Laurentic*: William S. Thorley, Cedar City, Utah; John T. Williams, Spanish Fork, Utah; George E. Stoddard, Elder I. Stoddard, La Grande, Oregon; George William Thulin, Salt Lake City; Andrew Larson, Stirling, Canada; Lorenzo J. Shurtliff, Logan, Utah.

Appointments.—The elders who arrived for the British mission, September 4th, have been appointed to labor in the following conferences: William S. Thorley, Sheffield; John T. Williams, Manchester; George E. Stoddard, Scottish.

Releases and Departures.—The following named missionaries have been honorably released and sail for home to-day per s.s. *Canada*: From Great Britain—William Glenn, Victor O. Jackson. From Sweden—Andrew F. Jenson, Otto A. Johnson. From Switzerland and Germany—Richard H. Smith, Leo N. Beal. With the company were forty-five emigrants, in charge of Elder William Glenn, Elder Richard H. Smith and Otto A. Johnson being his assistants.

Baptisms.—A baptismal service took place at "Deseret," South Tottenham, London, August 24th, 1909, at which two persons were baptized by Elder George E. Anderson.

Another baptismal service was held at the Bath Lane Baths, Leicester, (Nottingham conference) August 28th, and five converts were added to the Church, the ordinance being performed by Elders E. O. Smith and William W. Howard.

A baptismal service was held August 31st, 1909, at Sunderland (Newcastle conference) in the Lambend Street Baths, when one member received the ordinance at the hands of Elder George L. Wintle.

At Belfast (Irish conference), September 1st, another soul was added to the Church by baptism, Elder Alma A. Ellis officiating.

Sunday, August 29th, 1909, a baptismal service was held at "Deseret," South Tottenham, London, when three persons were baptized, two by Elder Ralph H. Jones, and one by Elder George E. Anderson.

At a baptismal service held Sunday, September 5th, in the Gateshead Public Baths (Newcastle conference), five more members were added to the Church, Elder Stayner Richards officiating.

September 5th at the Gorbals Baths, Glasgow (Scottish conference), twelve souls were added to the Church, Elders Richard Brown and C. W. Burt, officiating. Confirmations took place at fast meeting.

A baptismal service was held at the Canal Gaytre, Pontypool branch (Bristol conference), September 5th, 1909. A few appropriate remarks were made by Elders A. H. Parkinson, W. H. Fowler, C. W. Reese and J. H. Goddard, after which three persons were baptized by Elder J. H. Goddard.

Another soul was added to the Church by baptism in Dublin (Irish conference), September 6th, 1909, Elder Daniel A. Williams officiating.

At a service held at the Victoria Baths, Nottingham, September 4th, 1909, nine converts were baptized into the Church of Jesus Christ of Latter-day Saints, Elders James E. Works and J. H. C. Wood performing the ceremony. One hundred and thirty saints and friends were present, several being deeply impressed with the simple and beautiful ordinance.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVI.—FROM THE MISSISSIPPI TO THE MISSOURI.

Textbook: One Hundred Years of Mormonism (Evans), pp. 404-19.

References: Historical Record—Jensen, pp. 877-889. History of Utah.—Whitney, Vol. 1, pp. 248-256; Life of Heber C Kimball—Whitney, pp. 363-370; Autobiography of Parley P. Pratt, pp. 374-386; Doc. & Cov., Sec. 134; Col. Thomas L. Kane's Lecture in Tyler's Mormon Battalion.

I. ORIGIN OF THE IDEA OF COMING WEST.

1. The tendency from the first. (a) From New York to Ohio. (b) From Ohio to Missouri and Illinois. (c) Growth of the idea during first 14 years.
2. Predictions concerning westward movement—(a) By Hyrum Smith.
   - (1.) Where.
   - (2.) When.
   - (3.) Under what circumstances.
   - (4.) How we know of it.

   (b) By Heber C. Kimball.
   - (1.) Where.
   - (2.) When.
   - (3.) Circumstances.

   (c) By the Prophet.
   - (1.) Where.
   - (2.) When.
   - (3.) Circumstances.
3. Steps taken by the Prophet towards a westward movement. (a) Appointment of a delegation to explore.

(1.) When.
(2.) Where.
(3.) Meetings held.
(4.) Memorial to Congress.
(b) The Prophet attempts to go West.

II. The Journey From Nauvoo to the Missouri.

1. The camp on Sugar Creek. (a) Arrival of companies. (b) A meeting of the Twelve. (c) The first of March.
2. Organization of the "camps of Israel." (a) Divisions. (b) Officers. (c) Destination (immediate.)
3. Difficulties to be met and overcome. (a) Insufficient outfits and provisions. (b) Condition of the roads. (c) Personal sufferings.
4. The bright side of the picture. (a) General cheerfulness—reason. (b) Dancing, singing, poetry.
5. The companies. (a) The first companies. (b) The remnants.
   (1.) Description of by Col. Kane.
   (2.) Description of by Elder Bullock.
   (3.) A miracle.

Note—It has been customary among us to emphasize the sorrowful and gloomy aspect of this extraordinary journey of the "Mormon" people. In point of fact, this is by no means the singular phase; the strange feature of it all is, that the saints, under these conditions, could keep up heart as they did. This becomes very evident from the uniform surprise of strangers who chanced to pass or meet these "Mormon" companies on their journey, at their cheerfulness and buoyancy under such distressful circumstances.

Let the teacher show that this was the result of the vital religion of the saints, their hardy and substantial character, and the blessings of the Lord.

DIED.

Smith.—At Blyth (Newcastle conference), August 24th, 1909, Alfred Smith. Deceased was born at Pensferd Parish, Somersetshire, on May 16th, 1839.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.